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as identical terms (pp. 163 f.), or says "waived" for "waved" (pp. 91, 113). The reader is likely also to be annoyed by a rhythmic prose in which the recurring accents divert the attention from the substance of what is being read.

J. P. D.

#### HISTORY OF RELIGION

CARUS, PAUL. *The Gospel of Buddha*. With Illustrations by MISS OLGA KOPETZKY. Chicago and London: Open Court Publishing Co., 1917. xv+311 pages. \$1.00.

This is a *de luxe* edition of a compilation from ancient Buddhist records which made its first appearance in 1894. Not many years after the first edition appeared a copy was purchased by the writer of this brief review, who at that time was wholly unacquainted with any of the literary sources from which the compiler of this work drew his materials. Consequently the content of the volume, its arrangement, and its speciously suggestive title deeply and favorably impressed its then rather youthful reader.

During the intervening years twelve editions have been issued and exhausted. The appearance of this new one affords occasion to refer to the character of this work. Mechanically and artistically it is about all that one could wish in the bookmaker's art. However, as to the character of the compilation, which seeks to present a sketch of the Buddha's life, one is compelled on historical and ethical grounds to give a very different judgment. In the first place it is exceedingly doubtful that the scholars whom Dr. Carus quotes so freely in the introduction to his work and whose scholarly work he lays under such heavy tribute continually, would indorse the method he has used with his sources in order that he may accomplish his desired aim. Indeed, one can easily imagine how many of them, at least, would characterize such an unscientific and subjectivistic piece of literary work as this is, which professes to present in sketch "the picture of a religious leader of the remote past" (p. xi). True, he intimates that he does not intend to offer "a scientific production." But has a writer any moral right to set out with an avowed aim, such as his is, without a consistent effort to treat his sources historically? As a matter of fact he has ranged through practically the whole field of available Buddhistic literature, selecting and eliminating arbitrarily from his materials regardless of whether the sources from which he quotes are early or late, or as to whether they may have some basis in fact or are the constructs of pure imagination; and he has done this in much the same way as a printer before a font of type might select his material to suit his purpose. While it is true that many orthodox theologians follow this method with biblical material, yet "two wrongs do not make one right." In following the sources from which Dr. Carus quotes one notes how carefully he prunes away "the exuberance of wonder": quite a euphemistic phrase indeed, when one notes what it is that is so often "pruned away"!

The Open Court Co. has published some literature for which the serious student will ever be grateful. But here is a work that the world can well afford to be without. The only heart it will delight will be that of the ardent and uncritical Buddhist propagandist, who looks upon Westerners generally and the more enlightened youth of the East as material for propagandism, and who finds in this work a picture of the Buddha from which have been eliminated such stories as might shock the aesthetic and moral susceptibilities of such readers.

On the one hand this work is a snare to the unwary and to those who are largely ignorant of the sources from which the material has been drawn. On the other hand, and in view of its professed aim, it is an insult to the intelligence and ethical standards of the serious and earnest student of religions, who is eager to visualize as clearly as may be possible the real life and work of this great Indian religious leader and reformer. Such a juggling of the sources as this volume exhibits is calculated to turn away in disgust the really thoughtful student rather than to lead him on into a more extended study of such a worth-while religious movement as grew up around this noble young Indian prince, whose memory and work religious people will never let perish from the earth.

W. C. MACD.

#### CHURCH HISTORY

LEGG, J. WICKHAM. *Essays Liturgical and Historical*. London: Society for Promoting Christian Knowledge, 1917. 182 pages. 5s.

This volume contains seven essays on the following subjects: "The Structure of Collects"; "Criticism of the Roman Liturgy by Roman Catholic Authors"; "The Taking Away of the Priesthood from the Rev. Samuel Johnson in 1686"; "The Rite Used by Cranmer in Blessing the Pall"; "An Early Liturgical Colour Sequence"; "Survival of the Use in Sicily of the Lenten Veil"; "The Carrying in Procession in Church of England Services of Lighted Candles and Torches."

Dr. Legg's name is a sufficient guaranty that the work in these essays has been thoroughly and adequately performed. But their appeal will be—and is meant to be—only to professional students of liturgiology.

B. S. E.

SOCKMAN, RALPH W. *The Revival of Conventual Life in the Church of England in the Nineteenth Century*. New York: W. D. Gray, 1917. 230 pages.

A Methodist minister writes his Doctor's dissertation for Columbia University on a subject which, as he suggests, might seem more appropriate for an Anglican, or a member of some monastic community. Yet in the matter of perspective and proportion he has special advantages on his side.

Although the *Revival of Conventual Life* deals with the nineteenth century, the author, for the sake of complete historical setting, goes back to the suppression of the monasteries in the time of Henry VIII. While formerly the monasteries were destroyed, the spirit showed considerable tenacity of life. There were attempts at revival, but at last this spirit was chilled to numbness in the rationalism of the eighteenth century.

Near the close of this century, however, a considerable number of Roman Catholics came to England from France as voluntary exiles. They were kindly received, and so conducted themselves as to win respect. They thus became a strong influence in warming up the dormant spirit of monasticism which was to come to fulness of life in the succeeding century. During the first fifteen years of this century there was much discussion favorable and unfavorable. Upon the whole it was found that social conditions fostered monastic ideals; that church conditions looked in the same direction; moreover, there were powerful personal influences, such as Southey, Wordsworth, Sir Walter Scott; and by the time we reach the beginnings of the Oxford movement the revival is well under way. The growth toward full fruition during the